1: Hoebel E-5 (1933) 1940 NO6 Comanche NO6

RAPE

Rape was an act beyond the pale of normal conduct. It, too, was of infrequent occurrence and not part of the general pattern. Sex relations were so free that there seems to have been little cause for rape. 839

Case 35. Rape: Blow it Away
Informant: Holding Her Sunshade

"Blow It Away was a chronic offender. He was not favored by the women and was generally avoided by them. He made up for this by attempting surreptitious night unions with women in their tipis. He would sneak in and try to arouse them to desire. He never had much success. Then, too, he would attempt to rape such women as he found alone away from the camp. These attacks he would make in the daytime and in these he was usually successful. No one ever caught him attacking a married woman, so he was never called to account by a husband. But one night he tried his night-stealing on a large married woman and she broke him. 684

"The woman awoke to find Blow It Away feeling her. She struggled with him; then she got him down. Holding him to the ground, she ripped his breech clout from his loins and grabbed his penis. She was starting to drag him from the tipi when her son awoke and saw them. Her boy begged her not to do that to the man, but the mother was going to teach that nuisance a lesson. Holding him as she had him, she dragged Blow It Away through the door out into the open spaces between the tipis where all the people could see him.

"This was the first time anyone took action against him. It was the last time he tried to force himself on a woman."

This is shaming par excellence, plus a very painful conditioning.

Sleep-crawling by either boy or girl was legitimate if the recipient did not object to quiet night visits. Thus, it was out of the category of abnormal conduct. 836

THEFT

Theft was so unusual that no provision was made for it in the legal scheme. Consequently it must fall into the vague class of unapproved abnormal acts which were outside the scope of law. One informant after another avowed that it never happened within the tribe. No clear cut cases of theft under aboriginal conditions were recorded. 685

GRAVE ROBBERY

In recent years the Comanches have been considerably annoyed by ghouls. The ancient custom of burying a person's individual belongings with him and of throwing articles of value into the grave with the body persists today. Predatory whites have been given to exhuming bodies to strip them of whatever valuables might be found. The grave of the son of a certain rich

The Comanches

848 Many forms of social conduct which are considered abnormal in our own society were not considered criminal by the Comanches. Their attitudes toward illegitimacy, which seems to have been rare, show no vindictiveness, although the feeling prevailed that every child should have a recognized father.

Premarital sex relations were common, but in case a child was born as a result, the father usually married the mother. The father could claim the child at any time.

835 Incest, which consisted of sexual relations between two persons within three degrees of relationship, was tabu, but there was no legal control. The few men who were known to have committed incest were called *posa*, "crazy." Beyond this, there was only informal ostracism—and more sneering references. Thus, when Pointing to the Rising Sun married his sister's beautiful daughter, Wide Feet, his own sister refused to address him as *monapo*, "son-in-law," which would have been the respectful and proper thing to do, had it been a proper marriage. The People did not let it pass, however; they made it a point always to refer to him, her elder brother, as her son-in-law.

The Comanches actually had strong feelings against incest—brother-sister avoidance was enjoined on this basis—but they felt no need to impose strong sanctions against it. Most men were too concerned with the maintenance of their personal prestige to mar it with such an act. And perhaps more important is the fact that Comanche supernaturals were in no sense projected images of a rewarding and punishing father. Incest was not a sin against the gods any more than it was a crime. There was no need to punish the offender in order to protect the community from supernatural wrath. The act remained an offense against good taste, nothing more.

● 839 Rape, except upon captives, occurred infrequently and was not part of the general pattern. Sleep-crawling by either boy or girl was legitimate if the recipient did not object to quiet night visits. But before the advent of the white race's demoralizing influence, Comanche women rated high in chastity.

674 Theft was so unusual that no provision was made for it in the
577 legal scheme. Consequently, it must fall into the vague class of unapproved, abnormal acts which were outside the scope of the law. Generosity was so highly valued that he who had need of something had only to indicate his desire, and he would receive it as a gift.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

727 When the raiding party returned with more horses, they all got ready to go back north. It was probably in September.

Each family camp left when it got ready, driving off its own bunch of horses. *Tɔyɔp*, my captor, had about thirty people in his camp. He was not satisfied with his horses; he wished to capture more; so his bunch stayed behind. Everybody had gone, but a man named *Wahaɔmɔ* came back to get something. As he rode by me, *Tɔyɔp* said to him, "We are going on another raid. This girl is in the way, so we are going to kill her."

Wahaɔmɔ felt sorry for me. He thought of his own children; his wife was dead. So he picked me up and put me on his mule. He gave *Tɔyɔp* a few arrows, and *Tɔyɔp* gave him three blankets, plus one for me to ride on.

[839] On the route we passed a girl lying in the road about to die; she had been raped. Later we passed a boy captive—dead.

Wahaɔmɔ told me no harm would come to me. "When you grow up, you'll be my wife," he said. His wife was dead and his niece was running his camp for him. He told his niece to be good to me (sometimes the women were very mean to captives); he told her to look after me so no men would harm me.

One night when we were camping and my captor was out looking [839] after his horses, a young brave came along and pulled me out there against my will. He lay down and exposed himself, and I saw he had a diseased scrotum. I didn't do anything. I just stood around.

Then my captor saw me and ran to me. He scolded that fellow and took me back to camp. After that he always took me along when he went places. I was tied on a horse, and he led me with him.

We were still traveling when we came to a camp of Kiowas. *Wahaɔmɔ* sent his niece and me to get some food; we were pretty short of it. He dressed me in a blanket and painted my face. We looked for the largest lodge and went there.

"Are you a warrior's wife?" they asked.

"No," I told them, "I'm only a captive."

Those Kiowas loaded us up with dried meat. They also told us there was a large Comanche camp not far away. When we got there, we found the fires still smoking at the old camp place, but they were gone.